

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 247.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?
4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?
5. What is Life, and what was its origin?
6. What is Death, and what was its origin?
7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?
8. What was the origin of the first man?
9. What are man's connections with, and relations to, material nature, spiritual nature and God?
10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?
12. Is man mortal or immortal in whole or in part, and what part?
13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?
14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?
15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

PERSONAL AND SPECIAL NOTICES.

Sunday Meetings of Spiritualists.

MR. TIFFANY will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

REV. T. L. HARRIS will preach in Academy Hall, Broadway, opposite Bond-street, morning and evening, at the usual hours.

Mrs. Dr. Hatch.

Owing to the severity of the storm last Monday evening, Mrs. Hatch's lecture in Stayresant Institute was postponed until Monday evening, January 27, to commence at half-past seven o'clock.

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SPIRITUALISM.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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NEW YORK, SATURDAY, JANUARY 24, 1857.

WHOLE NO. 247.

The Principles of Nature.

MANIFESTATIONS IN LAPORTE COUNTY, IND.
LAPORTE Co., IND., January 1, 1857.

DEAR BROTHER:

At your request I will furnish you with some additional account of my spiritual experience, taking my article in the TELEGRAPH as a point of departure.

Shortly after lighting up Davis' Hall, we had, in addition to the table-moving in the light, intelligent rapping almost constantly, while we were attending to our usual business about the house. A number of times, sometimes by day, sometimes in the night, some member of the family would be suffering with the toothache. When we would ask, "King, are you here?" three raps would follow; and in answer to the question whether he could and would cure the pain, he would answer in the affirmative, and in a few moments the pain would cease—in two cases when it was so severe that the patients were almost beside themselves. The Spirit has cured the different members of the family *eleven times and never failed*. We have no conception how this is done, as no influence of any kind is felt. The pain ceases, and this is all we know. We discovered that an Irish girl who lived with us was our best medium. We would sit in our parlor, around the center-table, with our hands on it and in contact with one another. This would be in the light, and while so sitting we would sing, and frequently, a noise resembling light dancing would be heard on the table, and intelligent answers would be given by loud raps to any questions asked. After so sitting in the light ten minutes, we would blow out the light, having let go hands and moved back three feet from the table. We would sing, whistle, or play some instrument, when the music would be played by our Spirit friends, our instruments being a drum, tambourine, dulcimer, guitar, triangle, a tea bell, and a number of small bells suspended on a wire. The Irish girl would sometimes go to sleep, and the tune would then be gently beat on her head until she would be waked up. Sometimes the Spirits would desire Jane to play on the piano. They would then take a stick from the table, and beat the tune on the stand of her music stool. Sometimes they would accompany the piano on the dulcimer, and wind up with the drum, triangle, bells, etc., so loudly as to completely silence the piano. This kind of performance we had almost every night for months. We enjoyed it, as a matter of course, and felt no influence or strange feelings, bodily or mentally, except a natural surprise at first. In addition to this, the doors about the house would be opened and shut without visible cause, and we could hear the sound of feet going up stairs, and could follow close upon the sound, but see nothing. The Spirits would "telegraph" to us what was going on in Poston's circle and in McKellips', and would telegraph to Poston's our proceedings, etc.

Once while I was away, after divers canticoes, they made a noise like a carriage running over the house, and when I returned I found the family considerably excited, the Irish girl being so alarmed as to be in tears. I asked the Spirits if they could not

accommodate me with running the buggy on our center-table? No sooner said than done, the noise being precisely like the running of a small carriage around the table. The table was covered with books, needlework, etc. We saw nothing, however.

The most beautiful lights would also be produced, and absolutely innumerable. Let the account of one suffice. One evening we were in our sitting-room, employed as usual—some reading, some sewing, some talking. The Spirits were rapping and some of us asking questions, when one of the children took up the candle and went into the next room. A light on my shoulder attracted my attention. It was caused by what appeared to be a ruby five inches long, about an inch in diameter, and tapering to a perfect cone or point from the middle each way. This beautiful thing appeared perfectly transparent, shining with a mild internal light, the light spreading over a space upon my shirt (I had no coat on) about the size of my hand. It moved slowly from my shoulder to my hand and disappeared. My position was such that none could see it except my John and a man who had come to shear my sheep. I said nothing about it at the time. The light was directly brought back and all started off to bed, except the women and myself. The Spirits then told me that it was their work, and I told the women what I had seen. I purposely said nothing about it to the boys. The next morning the man asked me, as I went out with him to work, What made that light on my arm? I feigned ignorance, when he described it as well as I could. When we came back to the house and saw Johnny for the first time that morning, he asked me "if I had thought I could fool him him by putting a chunk of phosphorus on my arm, as I had done the night before?" All our communications at home had been by rapping—one being No; three, Yes; two and a rub, probably Yes; one and a rub, probably No; with many degrees of comparison, making their language fully as intelligible as that of the generality of talkers.

Say in September last our Irish girl left us, after which we sat some time and got no manifestations, when all of a sudden they broke out with more power than ever, little Henry (seven years old) being, as the Spirits said, the medium. Everything in the room would be played upon; persons sitting in the circle would be moved—chairs and all, as if they were feathers—out of the way; dancing would go on with the power of a horse; the child would be carried into the air—be excessively pleased, clapping his hands and shouting, "Go it, old King, I'm not afraid." The little fellow said they would touch his head to the ceiling, which is nearly eleven feet high; and finally would finish by handing my boy to me on his chair, as I would hand an apple on a plate.

They said if I would get a horn they would speak through it—would play an accordeon, a banjo and a French harp, or mouth organ; all of which I procured, and they used them, more in the way of keeping time than by playing the air, except occasionally the air would be played on the accordeon and the French harp.

The horn was taken up, and after a blowing sound, we were distinctly bid "Good evening, friends," when little Henry was influenced (going into a trance condition) to speak to us. The first few remarks would be made by the Spirits only using the horn, and then little Henry would be influenced and talk for hours. And such talk, such fun and frolic, we never conceived of, much less heard before. We could not discover that he would be a particle tired, and he would not believe that he had been speaking, until "Old King," assured him so himself.

The "Spirit-hand" was also shown to us, it taking up a piece of phosphorus out of a saucer of water, and passing around to the faces of the company. Nothing was seen but the hand, with something like a white ruffle around the wrist. I remonstrated with the Spirits about influencing little Henry. They said it would not hurt him in the least; and I must own that I believe this to be so. They said that by influencing him, his medium power was vastly increased; but that if his mother and I desired them not to influence him, they would leave him in his normal condition, but that it would be a long while before one development would be such as to enable them to give us good manifestations. We told them that we would rather wait, than have our boy placed in a trance condition.

After this, we sat in our parlor, say two months, with very slight manifestations—only transient lights—sometimes in the form of brilliant stars, sometimes large faint globular lights, sometimes fleecy light clouds, and sometimes the light would be such that we could recognize one another. During this period, however, the French harp was played in the daytime, when nobody was in the room, and two young ladies (visitors) were waked from their sleep, and serenaded (being awfully frightened) by music upon a number of instruments, which were in their bedroom, adjoining our parlor.

I would also generally be put to sleep, and very often my wife, by the sound of music, reminding me of a kind mother's gentle lullaby. This music would sound like a full band at a great distance, but when I would go out of doors I could not hear it. This continued more than a month.

In the fall I finished a room in a separate building, and arranged it on purpose for spiritual communion. We sat there with occasional manifestations, being a good deal perplexed at times, owing to my boy being influenced, and the children sometimes thinking that we would be deserted by our friends, for such we had all learned to consider them. The night of this day week, however, we took our usual seats with the conclusion that if we never got any more music, yet that the assurance we had, that the beautiful lights which we witnessed were produced by our departed friends, and the serious and moral effect produced thereby, would amply compensate us for our trouble in warming our room, and that we would prove faithful and give the allotted time to spiritual communion. We were most agreeably surprised by our angelic visitors who gave us an interesting musical entertainment.

The manifestations which we had during this comparative in

terregnum, were only to be considered trivial by comparison with what we had had, both before the Irish girl left us, and with the performance which took place when Mr. Poston's circle would join us. Since last Saturday they have played for my circle every time we have sat.

We were at sister's in town, on New Year's evening—that is, Josephine, little Charley, and Henry and myself. Benoni went out and borrowed a tenor drum and a tambourine, which, with a tea-bell and the old guitar that you well remember, were placed upon the table in the sitting-room, and one drumstick also. A few good neighbors were called in. We four sat around the table, as at home. When the light was put out, the music went on with power and precision, and much to the gratification of all present. After the musical performance was over, and the room lighted up, a young lady was influenced to dance in a trance condition, and it would have made your heart glad to have seen her beatific expression of countenance, and the grace and ease with which she danced, evidently seeing everything in the room with her eyes closed. She is a good-sized woman, in fine health. She danced so lightly that I never heard her feet touch the floor.

The little boys and myself came home on New Year's day, bringing an harmonicon in with us which I had just bought. I took it into our Spirit room that evening, and we all agreed no one should strike upon it until the Spirits had, when the light was put out, after a noisy time with the little one's shouting "Happy New Year," etc., and the Spirits rapping in response. One of them asked the Spirits if they had seen the New Year's gift father had brought into the hall, when immediately the harmonicon was struck, and after playing the scale up and down a few times, the tune of "Pop Goes the Weasel" was played on it, every note being correct. The same tune was then played upon the dulcimer, and in the same correct style. They made a good deal of music for us that night, altogether without accompaniment, as Jimmy who plays the violin was absent.

I will now give you some account of the Spirit's speaking in Poston's circle. They told Poston that if he would get a common horn, they could make vocal sounds through it. He procured the only horn in a tin-shop, which, of course, precludes the idea of any peculiarity in its construction. I was called into Poston's circle against their will, when I was a skeptic, by "Old King," and always sit with them when I am in the same house. You may well suppose we are good friends now.) When the Spirits indicate that they will speak to us, the horn is laid on the table. After it is rapped on the table a few times, I suppose to let us know that they have hold of it, they will take it up a few feet from the table, and we generally first hear a current of air rushing through it. Then comes "Good evening, friends," and then a good evening to each one individually, calling us by name. The discourse is about what a sensible man would anticipate from a human spirit. Occasionally they will be guilty of a witticism, and when the circle would laugh, they would blow the horn as loud as we could.

The speaking with the first horn was like loud whispering. They then told us to get them a common speaking trumpet which they now use, and speak much louder. They speak loud enough to be distinctly heard throughout the room. Many times when questions are asked which they do not wish to answer, a whistling will be made through the trumpet. I will give you a few examples of their conversation with us:

After the usual "Good evening," etc., the Spirit said, "Cathcart, what have you done with Balaam's old ass?" I replied, I have given him a good name and let him go. The Spirit then said, "I have noticed that." I asked, have you really noticed the article I published in the SPIRITUAL TELEGRAPH, and did I do the faithful old fellow justice? "Certainly," says the Spirit, "I have noticed your article, and am well satisfied with it." I then said, Honor bright! King, was it you that was running my table about for me? "Now," says he, "Charley, I won't tell tales out of school." There is an ignorant bigot, who is a lame apology for a preacher, in our neighborhood, who has been in the habit of blackguarding us through the press over an anonymous signature. His course was so intolerably base that we—both Poston's family and my own—despised him as much as we could a thing so near a moral abortion. The children had a nickname for him, and once, when nobody except our two families was in the room, my little Henry, when it came his turn to speak to the Spirit (he always desires a word with each in rotation), said, "King, what about —," calling the nickname,

"Little Henry," said King, "don't use that name—call him brother —." My wife then spoke and said, "Had not the children better say Mr. —." King replied, "Upon the whole, Mrs. Cathcart, Mr. — would be more appropriate" then turning to me, he said, "Cathcart, do not treasure such malicious feelings toward that man. Can't you learn to return good for evil?" I then said, "Ought I not to retort upon him through the press?" He said, "No, no. Consider the source from whence this abuse has come; and beside, he already is getting ashamed of himself. Take my advice," says he, "and I will warrant you;" and then turning to Poston, he said, "Poston, you have heard what I have said to Cathcart; take it all to yourself, and I will warrant you too." And for the first time in my life I have resolved to let a debt go unpaid.

King frequently uses such expressions as this: "O, my friends, purify your life by the goodness of your conduct, that you may come to the Spirit-land with glory! Oh the glorious Spirit-land, its beauties are to you inconceivable."

Upon one occasion, the tambourine and a bell being both played at once, little Henry, who sat next to me, said, "Father, King has the tambourine, and Cook the bell." I asked the Spirits if the child saw them. They rapped an affirmative. The child then said, "There, Father, a woman is pointing the horn at you;" and a voice from it said, "Cathcart, this is your mother; O my dear son," which was repeated several times, when I felt a hand laid on my right arm, which was on the back of my boy's chair. I laid my left hand upon this hand, and grasped it gently. It was as perfect a hand as I ever felt—had a natural degree of warmth, and soft and smooth as a lady's hand could be. After holding it a short time, it passing in the meanwhile down my arm, it seemed to melt out of my grasp. I asked my child to describe the Spirit; but the only description I could get from him was that she was very pretty, and looked so happy!

I asked, "Mother, does my child see you?" and was that your hand I had in mine?" she said, "Certainly he sees me, and the hand you had hold of was mine." For a test, I asked, "What were your favorite tunes while on earth?" The Spirit answered, "The Portuguese and Marsellaise hymns." I remembered that this was true as to the Portuguese hymn, and my sister afterward told me that mother was equally fond of the Marsellaise Hymn.

Tests much more conclusive have been given to others, but I do not seek them; I am willing to wait until the good time arrives, when in my family circle our departed friends will converse with us.

We all believe that, by the exercise of strict morality, and the cultivation of the more kindly feelings of our nature, we can accomplish "this consummation devoutly to be wished."

I must mention a peculiar feature about the effect of these manifestations upon different minds; their force seems to be directly proportionate to the strength of intellect of the observer. Thus a friend who stands among the first lawyers and business men of the State, was convinced at once of the presence of the Spirits of the departed; while a young man lived with him for months, who was not convinced, though he said he was positive these things were not done by human means.

The one was well educated; the other I could never reason out of a belief in witchcraft, or into a belief that this world was round, and revolved on its axis, notwithstanding I made it a point of honor to do so, and had every artificial facility for the purpose of illustration.

I intended this letter for my brother; but I flatter myself that you will be pleased to publish it, and so send it for that purpose.

Truly yours, CHS. W. CATHCART.

P.S.—I should add that in my own circle it is entirely impossible for me to say how much is done by *Spirit-hands*, and how much by little Henry's, as he is picked up and carried about without noise, even being taken from his chair and put on the drum which is suspended from the ceiling. He is only seven years old, and is unconscious of participating in making the manifestations.

C. W. C.

TREATMENT OF DROWNED PERSONS.—Dr. Hall, an eminent physician of London, directs that the patient should be placed on his face and breast, instead of his back, as is usually done, the body to be turned slowly on its side, and returned as slowly to its first position. This motion, which causes a considerable amount of air in the lungs to be expelled and re-inspired, is to be kept up until breathing is restored, or all hopes of resuscitation are abandoned. He objects to the practice of seeking to restore animation by elevating the temperature of the body by hot blankets and applications.

DIFFERENCES IN ISOMERIC COMPOUNDS.

DISCOVERABLE BY VEGETABLE GROWTH THOUGH NOT RECOGNIZABLE BY CHEMICAL ANALYSIS.

BY PROF. J. J. MAPES.

It is a common idea among Spiritualists and other independent thinkers, that the changes which matter undergoes in the laboratories of Nature, result in a gradual sublimation of the primary elements, and in fitting them to develop men and higher forms of organized existence. Those who oppose this idea insist that the chemist's analysis of the most perfect organic forms discloses only the same simple elements which are known to exist in the earths and rocks; hence it is inferred, that the idea of the progressive refinement and vitalization of matter by the chemical processes and organic combinations of the natural world, is more fanciful than real.

The following paper from Prof. Mapes, who has devoted much time and commanding talents to careful inquiries and scientific observations, is calculated to reflect much light on this profound and deeply interesting subject.—Ed.

It is well known that there are sixty-four substances known as primaries, and that of these all things in nature are composed. These primaries are all found in the original rocks, which, by their debridation, formed the soils. Hence they are all to be found in the soils. They are also probably all to be found in plants and animals, but not all in any one plant or animal. These primaries are sometimes found in progressed conditions and combined with each other. Thus the substances known as carbonic acid and lime are found in the marble and chalk. Chemists say that these are isomeric compounds, and that they are alike in composition. Thus the analysis of a piece of Parian marble, or of the chalk-cliffs of England, will give alike, as results, carbonic acid and lime, and in the same relative proportions. Notwithstanding the apparent similarity, as shown by analysis, their weight is different, nor will any amount of grinding render the powdered marble as light as that of the chalk. There is no treatment which can be given in common to both of these substances, which will render them equally valuable as food for plants.

Nature's laboratory seems to be able to detect differences unknown to the chemist. In many of our lime-stone districts, such as Dutchess and Westchester counties, New York, the farmers find it necessary to burn the lime-stone and then expose it to the atmosphere before its use in the soil, until it becomes carbonate of lime, by absorbing carbonic acid; and, notwithstanding the fact that their soil is a *debris* of lime-stone, (at least in part) still they can not obtain full and remunerative crops until a new portion thus treated has been added. If, however, they should add a thousand bushels per acre of lime so prepared, the soil would cease to be fertile. Notwithstanding this truth, we know that the soil of the plains of Athens contains forty-two per cent. of carbonate of lime, and that many of the chalk-soils of England contain a much larger quantity. Still they are fertile. The chemist will tell us that marble dust, the lime used by the Westchester farmer, and the chalk-cliffs of England, are all of the same composition, and are isomeric compounds; and many have supposed that their effects would be alike. The fact is, that the English soil, and the soil of the plains of Athens, with ten times the quantity of lime which would render another soil barren, the lime being made from our limestone rock, are still fertile and capable of raising full crops. Thus it is clear that a difference exists, which chemistry alone can not point out. Still, when the true cause is understood, there is no difficulty in comprehending its action. The plain truth is, that every time one of the primary substances, originally from the rock, and then from the soil, enters a growing plant and becomes part of it, it has progressed, and in a manner which analysis alone can not recognize; and when, from the decay of the plant, the primary has again returned to the soil, it is rendered capable of being absorbed by a higher class of plants, which, in its turn, by its decay, renders up its primaries fitted for a higher assimilation. It is fair to suppose, and indeed, is generally admitted, that the first plants grown upon our soil were mere lichens and mosses. They took carbonic acid from the atmosphere, retained the carbon to increase their bulk, and received from the soil the inorganic primaries, which, upon their decay, were returned to the soil, thus fitting it for the growth of higher organisms, which, in their turn, performed similar offices. This is, as we shall show, equally true of animal life.

The fresh *debris* of the rock at the mountain-side is incapable of producing the higher class of vegetable growth. The double rose can not be sustained in such a soil, while the single rose taken from a primitive soil and carried to the older soil of the garden, may be gradually improved to the double rose; and simply because the inorganic constituents of the garden soil have

been in organic life many times, and have thus been rendered fit pabulum for the new-comer.

Every practical farmer, who has a sufficient knowledge of chemistry to observe truths as they occur, knows that the sulphate of lime made from bones by treating them with sulphuric acid to render them phosphate of lime super-phosphate of lime, is worth many times its weight of native sulphate of lime known as plaster of Paris; and that while the one is suited for the use of a higher class of garden crops, the other is comparatively inefficient.

Now it is evident that the lime in the bones of the animal was received from its food, which, being a higher class of vegetable growth, could assimilate only such lime as had been before many times in organic form, and therefore is rendered capable of entering the higher class of plants, and of being appropriated instead of being parted with as excreta; for plants do throw off any material held in solution by water, which is not sufficiently progressed to form part of their structure. The same truth will apply to the phosphate of lime separated from the bone, as compared with that resulting from the chlor apatite rock which has not before found a place in organic life. Thus the phosphate rocks of Estramadura, that of Dover in New Jersey, and elsewhere, notwithstanding the fact that they are composed of phosphoric acid and lime, and in the same relative proportions as in the phosphate from the bone, will not fertilize plants of a higher class; nor are they equal for such use after treatment with sulphuric acid. Thus, notwithstanding the fact that all the phosphate of lime found in the bones of animals and elsewhere, came originally from the rock, still, before it has its greatest value for agricultural purposes, it must have passed through that chain of progression which all the primaries have passed through before reaching the higher forms of organic life.

Suppose an acre of soil to be fertilized by a thousand pounds of bullock's blood dissolved in ten thousand gallons of water, and another acre to be fertilized with a synthetical representation of this blood taken from more original sources. Thus, let the potash be taken from the feldspar rock, the phosphate of lime from the apatite rock, and each primary from an original source, and in the precise quantities in which analysis proves they exist in blood. Divide them through an equal amount of water and the acre thus treated will not grow as progressed a class of plants as would be furnished by the blood; and simply because the primaries themselves are not progressed.

Every farmer knows, or may know, that if his soil is deficient of phosphate of lime in some available form, so that the crops can not furnish it to the cow, she will have the propensity to gnaw bones wherever she can find them; and that if the milk is deficient in phosphates, the bones of the calf will not have sufficient strength to sustain it; that by feeding the cow with small quantities of bone-dust, the difficulty may be remedied. But does he believe that the powdered phosphoric rocks fed to the cow would produce any such result? Or would it pass off with the feces without being assimilated? Does any practical agriculturist believe that ground granite or feldspar (the latter containing fifteen per cent. of potash) will affect the current crop like wood ashes? So great is the difference, that even the ashes from a higher class of plants will furnish potash superior to that from a lower class. Thus a burnt haystack renders the soil beneath it capable of bearing larger crops of potash plants, than would the same area of soil treated with a greater quantity of potash from forest production. Green manures of a high class decomposing in the soil, furnish progressed inorganic materials, and although very minute in their quantity, still, from their progressed condition, they will produce larger crops than greater quantities of similar primaries from lower sources. The manure of the stable owes its value to this truth. Much of the inorganic matter contained in the manure is in so progressed a condition, that the results are greater than would arise from the same primaries obtained elsewhere. The whole system of nature has been progressing, and our forefathers could not have had many of the luxuries we now enjoy, simply because the primaries of the soil in their time had not been so progressed as to produce them. Soils that formerly would produce but a kale and lower class of cabbage, now will grow the cauliflower. All animals, if not overfed in quantity, appropriate such primaries from their food as are sufficiently progressed by frequent use in organic life, and discard as feces, such portions as have not reached the point for assimilation; and we have yet to see any other cause why an animal should yield excreta at all, other than from excess of

quantity, want of progression, presence of inappropriate or unrequired primaries or irrelevant relative quantities. Why is it that night-soil will produce effects such as are not warranted by its analysis, and such as can not be imitated by any synthetical arrangement of similar constituents? Is it not because the food of man contains the primaries in a more progressed condition than that of other animals? Animals are part of the machinery used by Nature for the progression of the primaries, and bear a higher class of plants to feed a superior class of animals, as did the rocks to the soil, the soil to the lower class of plants, those to the higher, and so on to Nature's ultimatum, Man.

Now, let us see if we cannot comprehend why the chalk soils of England and of the plains of Athens are not barren, as would be our soil, if one-tenth the quantity of lime they contain should be added to it.

Where did the chalks of England come from? We suppose them all to be either coralline or fossiliferous; and hence to have occupied organic life perhaps millions of times before they found their place in those soils. Perhaps we may trace them thus:—The decay of organic life caused the primaries to be yielded up in a state more readily soluble than before. Large proportions of these primaries are carried by the streams into the ocean. There the lime might have been appropriated to forming the bones of fishes, shells, etc., and perhaps this process repeated millions of times before the coral insect used the lime to construct its habitation. Finally an upheaval exposed it to atmospheric and other influences, and thus formed the chalk-soils of England, which, although isomeric with the soil containing a disintegrated marble, is far different, for all practical purposes; and this difference arising mainly from the progression of the primaries it contains. We find these truths clearly set forth in materia medica.

The magnesian rock at Hoboken contains veins of carbonate of magnesia. Treat this with sulphuric acid, and crystallize it, and the result will be sulphate of magnesia (Epsom salts). Take this to the chemist—let him analyze; he will pronounce it sulphate of magnesia, and if carefully made, will find it pure. Use this as a medicine, and if it does not take life, it will cause griping, so as to give great pain, in addition to its action as a cathartic. Dissolve these crystals in water and re-crystallize them. Do this one hundred times, and take them again to the chemist for analysis, and he will again inform you that it is sulphate of magnesia, (Epsom salts) and does not at all differ from the first crystals he analyzed; but use it as a medicine, and nature will inform you that the continued re-crystallization has progressed the primaries it contains; that it will now act as a cathartic without griping you at all.

For more than a century a medicine has been manufactured in London, known as Pulvis Jacobi (James' Powders). For a long time the composition was a secret. The medicine, however, was in general use, and large quantities were annually sent to the East Indies by the East India Company, for the use of its medical department. It was very effective in the treatment of fever, and its action always found to be uniform. The Messrs. James, the original discoverers of this medicine, died, and their successors of the same name, from philanthropic motives, made known the composition, and the recipe for its manufacture found its way into the pharmacopoeia. It was said to be composed of phosphate of lime and oxyde of antimony in certain relative proportions, which were stated. James' Powders were soon manufactured by every druggist, as well as by the immediate successors of the original discoverers. The East India Company advertised for proposals to furnish them with medicines, among which was a large quantity of James' Powders, and a large and respectable chemical manufacturer of London named a lower price for this article than that named by the Messrs. James themselves. It was furnished and sent out. The medical department reported that it failed entirely to produce the usual results. The Company refused to pay the bill, and a suit ensued. Many of the first chemists of England, including one of the Messrs. James, made analysis of this article, and gave evidence that it was the same composition as that made by the Messrs. James.

It appeared in evidence that the new manufacturers had calcined the phosphate of lime-rock from Estramadura, and then combined it with the antimony as directed; that the Messrs. James made their medicine by calcining bones of oxen, and mixing the phosphate so obtained with oxyde of antimony. Every chemist, Mr. James included, believed and stated that there could be no difference in the effects of these two medicines; that after the Estramadura rock was calcined, and the bone was

calcined, the results were alike, and the verdict was given in favor of the manufacturers. The Company, however, sent out a new quantity manufactured by the Messrs. James, and unlike that made from the Estramadura rock, it was found to be efficient. Notwithstanding these facts, even at the present time, it continues to be manufactured by both of these methods.

Thus it is clear that men, like plants, can only assimilate, during the process of digestion, such primaries as are sufficiently progressed for their use. And this gives us a clear insight for the formation of proper rules in the selection of manures. They should always be chosen, when practicable, from the higher, and not from the lower sources.

A soil may be full of feldspar, (the original source of all potash) and still need potash produced from higher organisms for the use of the current crops. Farms in the immediate vicinity of the Dover locality of chlor apatite rock, (phosphate of lime) and with soils fully charged with the debris of this rock, are still improved by minute doses of calcined bones treated with sulphuric acid, and for the same reasons that the soils of Westchester and Dutchess counties, made of the debris of lime-stone, are improved by new quantities of artificially prepared carbonate of lime. It is true of every primary, and it is traceable throughout nature. While plants have been thus progressing by having their pabulum progressed, animals, at least those useful to man, and necessary to remain in existence, have progressed, while those which Nature's laws seem to have formed as mere machines for the progression of primaries, by the mastication and digestion of the food, its assimilation and their decay, have gradually become extinct.

We find the tooth of the largest living shark but one inch high, while the shark's teeth found in the green sand marls of New Jersey are many times that size. The mastodon (whose bones are found at Great Bone Lick in Kentucky, and in Siberia), are many times the size of the modern elephant. The skeletons found in the hyena caves of England, are three times as large as those of the hyena of the present day. Our largest saurian represents in inches, what fossil geologists have found represented in feet. Indeed, this is true of many extinct species of animals, which, even at this time, from their fossil remains, are furnishing the phosphates and other primaries which were received from the rock, and progressed by them for the use of man. But it is far otherwise with the useful animals. Look at the returns of the Smithfield market of two hundred years ago, and the returns at the present time, and we shall find that the modern ox slaughters one-third heavier than his predecessors. Even the horses represented in the Elgin marbles, although beautiful as works of art, will not fill the eye of a horse-breeder of this day. They are inferior in form and size. So is this true not only of the inferior animals alone, but also of man.

At the Eglington tournament which occurred a few years ago in England, many of the young nobility appeared in the armor used by their great-grandfathers, and in almost every case these suits of armor required to be enlarged before they could be worn. It is true we hear of giants in the olden time, but we have them also in our day. They were then and are now exceptions. Mankind as a race are larger, and enabled to preform a greater amount of labor physically and mentally than at any prior date. The exceptions do not disturb the rule, nor will the overfed and pampered inhabitants of large cities compare (beyond a mere percentage in number) with the agricultural portions of mankind.

This hypothesis of the progression of the primaries (if it must be so called) has at least much to support it. It shows truths in nature which both the laboratory and the microscope have failed to perceive, and it enables the practical agriculturist who really understands so much of the sciences as entitles him to the appellation of a farmer, to select and prepare his fertilizers with greater economy and greater certainty of success, and not to mistake, as those do who rail out against the use of analysis of soils, the analysis of pebbles for that of progressed primates mixed among them.—Working Farmer.

The glory and happiness of a city consist not in the number, but the character, of its population. Of all the fine arts in a city, the grandest is the art of forming noble specimens of humanity. The costliest productions of our manufacturers are cheap, compared with a wise and good human being. A city which should practically adopt the principle that man is worth more than wealth or show, would gain an impulse that would place it at the head of cities. A city in which men should be trained worthy of the name would become the metropolis of the earth.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JANUARY 24, 1857.

THE MAIN POINT.

BEFORE the facts and phenomena of Modern Spiritualism came upon us, an universal doubt of man's life beyond the tomb overspread the minds of men. The philosophic Mind was thoroughly imbued with it; inasmuch so, indeed, that long and laborious thinking in that direction, ever unattended with any satisfactory results, had engendered a dread prejudice against any affirmative developments and evidence tending to prove a transmundane life for Man. Ere mesmerism and clairvoyance came, to again invigorate thought on the subject, and shed new light on the nature of mind, the Philosophic World had settled down into a stolid negation of man's future and continued existence. It had not as yet reached a plane much, if any, above the material, and dealt almost exclusively with the external—rarely turning its eye inward toward the spiritual realms. It looked for the Life and Soul of man in the crucible and the blow-pipe, and not detecting them there, concluded that Life was a combustion, and the Soul a many-stringed Æolian Harp that played so long as the wind blew upon it; but when broken, or the zephyrs ceased to blow, its melodies died away forever! The theological and religious mind rested their hopes upon authority; and in the absence of *Knowledge* magnified faith and Tradition.

But neither Faith, Authority nor Tradition afford the inquiring mind any abiding assurance of a living, thinking, feeling and acting identity beyond these swiftly passing scenes around us. When thoroughly analyzed, they melt away from our grasp like fairy scrolls, and leave us more in the dark and more bewildered than they found us. In this state of philosophic doubt and distrust, the facts and phenomena of Modern Spiritualism found us. They come and solve the problem of the ages, and reduce that which was before but fond conjecture to a science. If Spiritualism has done no other good than this, it has done an incalculable service to Humanity. In considering the good that it has effected, we are apt to lose sight of this *main point*. If it has demonstrated, beyond the cavil of a doubt, that a single Spirit, which once inhabited an earthly tenement such as ours, is still instinct with life, memory, thought and affections beyond the grave, it has done for Man what no Authority, Faith or Tradition has ever done. It has sealed our hopes, and opened up a new world exhaustless in researches, fraught with the intensest interest, and full of study for Man. This main Gospel of Spiritualism can not be overstated or overestimated. Ye men of thought and true manly courage, who have heretofore sincerely sought the evidences of your continued existence beyond this life, in books of theology, in traditions, in the philosophies of the past, and found them all unsatisfactory and fallacious—ye who have summoned to the bar of your mature reason, the prejudices of your early youth, and found them all visionary and unreliable, ye can appreciate this boon of Modern Spiritualism. No matter if Spirits do give contradictory accounts of the mode and manner of their existence beyond—no matter if they do disagree about what and where Heaven is, about who and what God is, about where and what Hell is, about what good and evil are, about how many spheres there are, etc. We all know what use to make of this. We see what it proves, howsoever the skeptical objector may view it. We see that while the Spirit's identity is intact by the change of death, it must necessarily be so, to a greater or less extent. Yet the *prime fact* of the Spirit's existence and identity beyond this theater of life, no intelligent Spiritualist doubts for a moment. This is the main fact established; and in view of the past, it would seem almost enough for one age or generation. These minor details, however, will be attended to in their order. Before the advent of Modern Spiritualism, those of us who at all believed in another life, had peopled that *terra incognita* with thousand fancies—fancies as infinitely varied as our imaginations; and had our eyes

been suddenly opened upon that world, and seen it exactly as it is, we would all have been more or less disappointed. These fancies have all to be remorselessly corrected by the facts, as they are from time to time given to us. Let us all agree that we have much yet to learn about the Spiritual Worlds.

The science is scarcely a day old. It has but just got its eyes open, and sees "men as trees walking." Let every man speculate and theorize as much as he likes upon these lesser details. Find no fault with him. If he goes wrong, he will in due time be corrected. Theory will always outrun the facts. But facts come lagging along behind, and by and by set it right. Fear not! A well digested science of the Future Life will slowly grow up out of this heterogeneous mass of communications, and apparently contradictory facts. Keep your eye upon the main point.

DEATH OF THE OLD, AND BIRTH OF THE NEW.

WHEN the progressive Mind has advanced out of, and beyond, the cloudy confines of the old Church and State Hierarchies, it is apt to become unconsciously imbued with a reckless and destructive enthusiasm. To its clear and disenthralled vision the old looks mean and dastardly. We marvel that we were so long deluded and enslaved; and we wonder why others can not also see the stupendous defaults and incongruities of the old dynasties, and at once address themselves to freedom and reform. The enfranchised soul is prone to run riot in its new freedom, and verge on to an opposite extreme. The oppressed, when they revolt, are ever ready and quick to turn upon their Tyrants, and, without quarters, demolish them into the dust. When the oppression of former restraints, long suffered and endured, is suddenly removed, the individual and the mass are inclined to a tremendous reaction. In proportion to the stringency of the foregone restraints, is the tendency to a wayward and headlong momentum toward the other extreme. It grows out of the law of equilibrium. Look at the French Revolution. Look at the civil wars of Cromwell in 1668. Look all down along history, and you will not fail to see its developments in every age and country. How profoundly did the tyrannies and exactions of George III. and the Revolution that followed, imbue our minds with almost ineradicable prejudices against the brave Briton! It has taken two generations to disabuse the public mind of these prejudices.

The new enlargement of the Human Soul, which a true Spiritualism accords us, if we are not watchful, will operate in a like manner. It will instigate relentless war upon the Creeds and Gods of our Orthodox brethren, and engender a hatred for us, and an abhorrence of our philosophy, that will even outlive their superstitious reverence for their creeds. It has already filled the breasts of some few of us with a hostile and irrepressible *animus* toward them, which, if fully ultimated, physically would impel Spiritualists to march, in cohorts, to the tune of "Hail Columbia," to every Orthodox church-door and present bayonets! Let us not repeat the follies of the past. Let us learn wisdom of them. Let truth fight its own battles. It is abundantly adequate to the emergency. It does its work slowly but surely. In the fullness of time all things come round.

Now that the Spiritual Dispensation is upon us, our vernal enthusiasm has caused many of us to think that the old Church dynasties and creeds will speedily go into decay. We think that their death is imminently impending. The inroads that science has made upon their domain, the vital thrusts that a terrible logic is making at their life, the sickening depletion that an evangelizing and expanding Humanitary sentiment is causing them, and above all, the cloud of witnesses that are coming against them, in the form of spiritual facts, induce us to believe that the day is near at hand when they will go out of time in some great cataclysmal eruption and dissolution—that their temples and creeds will in a day tumble into ruins, and be no more! But such has not been the history of the past. Their death or extinction is a slow one, and not marked by any striking convulsion or disastrous winding up. All that is vital and true in them will gradually pass out and become incorporated in the New. The evolution requires time. Remember how long the Eastern mythologies retained their hold upon the minds of men, after the advent of primitive Christianity; and remember how gradually they wasted away before the slow spread of its light. But surely as figures and facts—surely as time rolls on, all their manifold errors and superstitions will go down to the kingdom of all-enduring night.

PROGRESSION BY CHANGES OF STATE.

It seems to us that the idea of progression entertained by some philosophic Spiritualists, is untenable. It is very generally assumed by them, that progression involves an increase of substance, spiritual or natural. That there is, in the process, an *increment of pabulum* and that that *pabulum* is somehow created, so that the body, the spirit and the universe, should grow and expand forever. They begin their thought, for instance, with a cosmical germ, in which, say they, inhered all the substances, elements and potencies, of its subsequent growth and development up to Man, and forward to all the spiritual spheres. They assume in the phenomena of birth and development, the origination and super-addition of more substance, material and spiritual. Hence, that something is perpetually originating out of nothing, to continually feed and carry forward the developments. They combat the idea of something out of nothing as unphilosophical; but when we come to analyze their idea of progressive development we find them, perhaps unconsciously, affirming the same thing. It requires, however, but little reflection to see that this is a mistaken notion of the process. It is a fact, admitted by all consistent logicians, that there is nothing created, in the philosophic sense of that term. Something out of nothing is absurd. We can have no such idea. All that is *now*, substantially existed *before*, be it substance, matter or spirit. The universe, spiritual and natural, was just as full ten millions of years ago as it is now or ever will be. Not a particle more nor a particle less. The old couplet,

To thee there is nothing old appears,
To thee, Great God! there is nothing new,

is philosophically true. The processes of birth, growth, progress, development, etc., are not, therefore, carried on by an *increment of pabulum* or the origination of still more substance, but by the successive *changes of states or conditions*. For instance, when the child is born, it is but a change of state of the elements and substances, material, living, sentient and spiritual, of which it is composed. These elements and substances existed before and from all time; but now their state is *changed*, bringing them into new relations and developing new functions. So the changes of its state, internal and external, continue through its childhood, boyhood, manhood, old age, and into the spiritual realms. These states or conditions *enlarge or expand*, so to speak, by amalgamating, incorporating and assimilating with them other minor and inferior states. Nevertheless, each great epoch in its history is marked by a *general change of state*, such, for instance, as its birth into this world, its death and birth into the next, etc.

Furthermore, we can have no idea of a vacuum. There is no such thing. We can have no conception of *no-thing*. All our ideas and conceptions must be positive, or of *some-thing*. Hence, we can not conceive a portion of space, a cubic foot, for instance, without its being plenary with substance. Neither can there be more substance in one portion of space than in another of equal dimensions. There is as much substance in an imaginary area of space, equal in size to this globe, as there is in this globe itself. It must be so to preserve the equilibrium. If there was more substance in one portion of space than in another of equal size, the universe would be destroyed. When one particle moves another takes its place, and so on. Accordingly, the *states or conditions* of substance make all the different spheres or planes. The material plane is one *general condition* of substance. The spiritual plane another, and so on. Each general condition of substance, of course, includes within it an indefinite number of *less conditions or states*, which determine the various forms and individualities it contains. One general condition or state is just as real, tangible, solid and substantial as another. It is only when we are in a like condition, or in *sympathy* with the one or the other of these general states or conditions, that we can see, feel, and realize its forms and existences. At death we change our state from external sympathy and correspondence with the Natural state, into sympathy and correspondence with the Spiritual state. We leave behind us all that sympathizes with the Material condition, and carry with us all that sympathizes with the Spiritual condition. Thus death, or this marked epoch in the progression of Man, is but his *change of state* from one general condition to another; and when on that plane, he continues his progress and development by still incessant changes of the state of his interiors and exteriors. Thus, change of state is fraught with the deepest significance and the profoundest interest. We may have something more to say on this subject.

SACRED SYMBOLISM.

The following, from our friend G. C. S. of Newark, N. J., with our remarks appended to the same, has been in type for some time, but unavoidably crowded out:

MESSES. EDITORS:

In our researches after the hidden meaning of ancient symbolical writing, we too frequently attempt to discover a deep, subtle meaning, and a correspondence to the thing signified, that did not enter into the mind of the inventors of the symbols; and in so doing, we often overlook the plain significance of the whole matter. An attempt to make a parabolical illustration conform, in every particular, to the thing signified, inevitably leads to misapprehension and perversion, and the moral taught thereby, is thus entirely misunderstood or forgotten. I think the followers of Swedenborg, in their doctrine of correspondences, generally make this mistake by supposing an actual, positive, correspondential meaning to every symbol used in the Bible—unless I have failed to understand them.

Allow me to illustrate my meaning by the serpent symbol. The Egyptians symbolized Deity by the serpent; the Hebrews made it the symbol of the devil. Which was right? Had he not the qualities in himself of the Deity and of the Devil? His secretiveness and venom typify the Evil One; but aside from these qualities, he symbolized Deity more perfectly than any known animal. First, his wisdom. Second, his vitality, an emblem of health—lifted in the wilderness for that reason—transferred to heaven under the name seraph and seraphim. Third, his power to move rapidly without limbs or any apparent means of locomotion; and fourth, his numerous scales glistening in the sun, emblematical of the starry hosts. Jesus said, "Be wise as serpents and harmless as doves." Serpents were too venomous, and doves too silly.

I think F. in his expositions of the meaning of the symbols or letters IAO, labors under the mistake adverted to above. Whatever hidden meaning there may be in these letters, I do not think the inventors of this method of spelling the name of Deity had any such meaning in their mind at the time. Age after age transpired, during which man was compelled to write by symbols alone; and he chose those forms and qualities in nature that he thought would best represent his ideas. Not that there was necessarily any hidden peculiarity in the object selected, but its adaptedness depended generally upon the shape, motion or external appearance. Sometimes the passionate qualities were adopted as symbols, as in the case of the serpent; but it was only when they were quite prominent. In later ages, however, when men became more metaphysical, their riddles, problems or parables, became more abstruse and difficult to understand.

We must not forget that man first began to write in the most rude manner with his mother earth, by molding it into various forms, just as children now write "baker," by making dirt-pies. The ancients wrote the word strength by heaping up the earth in mountain form. On the apex of these eminences, they built their bonfires. The ascending flame represented Deity in its *tight* and *heat*, and gave rise to the idea of a *spire*, an *obelisk*, or a *pillar*, from which they derived the symbol I standing erect, without any external support. Here, then, we have the first letter in the name of Deity. Afterward, as man cultivated the arts, he represented a mountain, the natural emblem of strength, by a pyramid, the strongest form of art.

The letter A represents a pyramid, and is the second letter of the name. The circular form or letter O represented the canopy of heaven, or the universe of the ancients, also the egg theory; and as it included all things within its circumference, was omniscient, and was the perfection of form, it completed the trinity of letters by which the name of Deity was spelled. The cross of the letter A was put there to denote salvation, as all ancient nations were saved by the cross, or passover, that is, the crossing over or the passing over of the sun into the fruitful season at the vernal equinox.

We have, then, in these three letters, the ancient trinity of, first, I, self-existence, or the Father, sometimes called wisdom; second, A, strength, including the cross of salvation that comes from Him that is strong to save, denoting the Son; and third, O, the perfection of beauty, or the Spirit that perfects the works of Deity. The O, or circle, also represented the serpent devouring his tail. IAO is the root of Iopater or Jupiter, and also of Jehovah; and as it is sometimes in the form of IAC, it is the root of Iachus or Bacchus. The name of Deity was sometimes spelled IO, because the sacred heifer imprinted those forms in the sand with its sacred hoof. The word ON, the Egyptian name of God, includes the circle, the pyramid, and the pillar or obelisk, and they named the onion, ON-I-ON, viz., Almighty, Being, because it was made up of concentric circles, like the planetary system or universe, and was therefore a fit symbol.

When God appeared to Moses, it was as a flame of fire or light. Wisdom and light were synonymous, denoting the Father. He also represented himself by the symbol I, thus, "I am that I am." I conclude, then, that the various names of Deity in use among all nations had their origin in this ancient symbol writing, based upon those forms or appearances of nature or art that, in their judgment, best represented the real object.

NEWARK, N. J.

The foregoing communication appears to have been called forth by an article published in the TELEGRAPH of November 15, entitled "DIVINITY, GEOMETRY AND LANGUAGE," in which we exhibited some philological facts, and the principles apparently underlying them, which seemed to indicate that the fundamental elements of that theology which, in different forms of external representation, has constituted the *animus* of all churches and

nations from the remotest antiquity, are intimated in the elemental constituents of primitive languages. G. C. S. appears to admit that the primitive languages were in some sense and to some extent representative, and that among their representative figures and sounds were especially conspicuous those which had reference to the being and attributes of the Deity. He however impliedly excepts to the legitimacy of our conclusions, and intimates that our mode of interpreting the geometrical forms of primitive letters, and other correspondences, is too uncertain, and apparently fanciful, to be relied upon. That he is not correct here, we do not pretend to assert at present, but must be permitted to say that the rule or rules of interpretation which he seems to follow, and in the application of which he has given interpretations to certain figures, strike us as being at least quite as open to the charge of fancifulness as our own. Without entering into any extended remarks at present, we will instance only one particular. G. C. S. says:

"He (God) also represented himself by the symbol I, thus, I am that I am."

It seems not a little strange to us that so intelligent a man as G. C. S. should have overlooked the fact that the phrase, "I am that I am" (which occurs in king George's translation of Exodus 3:14,) is only in a language which did not exist until after the lapse of thousands of years after the phrase in the original language was uttered and written. The Hebrew words of which this English phrase is said to be an imperfect translation are (as represented in Roman type) "Eheveh asher Eheveh," I will be what I will be. The Greek Septuagint renders it, "Ego eimi ho On," I am he who exists; and the Latin vulgate translates it, "Ego sum qui sum," I am who am. (See Clarke's Commentary on the place.) It would be difficult to discover either in the forms or the sounds of the letters of this passage as occurring in these or in any other ancient languages in which the passage in question is found, any resemblance to the constituents of the modern English phrase "I am that I am," and which is only conventionally made to mean the same with the Hebrew passage.

We may add that the present forms of the Hebrew letters are not the same as those which were employed before the Babylonish captivity; and it is universally conceded that these forms are now lost, unless they are preserved in the characters in which the Samaritan Pentateuch is written. It is plausibly conjectured, however, that the first forms of the Hebrew letters were the forms of the things which they severally signify, the first (aleph) meaning an ox; the second (beth) meaning a house; the third (gimel) meaning a camel, and so on to the end. It would be interesting to study the spiritual correspondences of the various objects in nature and art which the Hebrew letters respectively signify, with reference to the meaning of the words in which these letters with those respective significations, are found combined.

PERSONAL SPHERES.

Those who have carefully studied the varied phenomena of animal magnetism, so called, are already familiar with the fact, that the emanations, spiritual spheres, or what is more commonly known as the *magnetism*, of any person, embraces all the potential mental and moral elements of the person himself. Thus it is known that in the presence of a promiscuous assemblage of persons possessing different and discordant mental and moral constitutions, experiments in magnetic sympathy or clairvoyance are not so apt to be successful as under circumstances of more privacy, and where the mental action upon the subject or medium is of a more harmonious and unmixed nature; and the reason always assigned for this is, that the mind of the subject is confused and beclouded by the conflicting psychical natures of the parties present, which natures are represented in their emanating spheres as pervading and acting upon the subject. It is not so generally understood, however, that the sphere of a person, may, under certain conditions, be absorbed by a duly susceptible medium, so intimately as to enable that medium to commune with the soul of him to whom the sphere belongs, much as one would commune with a Spirit known to be disembodied—and that, too, without the consciousness, or even bodily presence, of the one to whom the sphere belongs. This fact has received numerous illustrations, more or less definite, from the phenomena of *psychometry*, as well as from other and kindred sources; and we have now the following curious incident to relate as coming under our personal knowledge, and affording an additional confirmation:

We will designate the parties involved in the affair, as A and

B, not being permitted to mention their proper names. Both parties were spiritually impressible, and to some extent mediums. A, who is a man of strong mind, possessing powers of close observation, and not likely to be deluded as to his own experiences, had, from external circumstances, been drawn, for a few days much into the sphere of B, and the magnetic rapport was rendered more intimate by exciting circumstances involving the interests of B, and by which the sympathies of A were called out in a lively manner. Retiring to bed shortly afterward, A still strongly felt the sphere or soul-presence of B, and on becoming quiet and passive, before entirely losing himself in sleep, seemed actually to see B as an aerial personage, directly over him; and presently, commencing at the head and proceeding regularly downward to the feet, the ethereal body of the latter seemed to be gradually absorbed into the body of the former. Of this operation B was totally unconscious; yet for two days so completely was A apparently possessed of by the spirit of B, as to seem scarcely himself, and it cost him much disagreeable effort to get rid of the influence and bring himself to his normal condition.

By duly reflecting upon phenomena of this kind, the intelligent mind will be able to draw some practical deduction of great importance concerning the subtle influence of man upon man, and the dangers to which we are sometimes subjected, of having our judgment or our affections unduly and unconsciously warped by the pervading spheres or supersensuous soul-powers of those with whom we are in communication.

MRS. CORA HATCH IN BALTIMORE.

A CORRESPONDENT gives the following account of the public lectures, etc., recently delivered by this lady in Baltimore. Mrs. H.'s rooms in this city, are at 309 Fourth Avenue, where she will be happy to meet circles for philosophical investigation every Tuesday evening. See advertisement elsewhere: FRIENDS PARTRIDGE AND BRITTAN:

The lectures of this youthful and gifted lady in our city have elicited the admiration and wonder of large and intellectual audiences. The Baltimoreans have at last been aroused from their lethargy, and now all classes of society are alive to the importance of the fact that Spirits who have left the earth-form can, and do, communicate with those who remain.

The press, which has heretofore avoided the subject, except when a scurrilous paragraph was selected for insertion, sees the rapidly with which a belief in its truth is spreading, and assumes a more decent tone. The clergy, who a short time since deemed it unworthy their notice, are now fulminating anathemas against it from the pulpits of all the various sects. The laughers and sneerers begin to think there may be something in it; and many of another class gather around the domestic hearth, and hold sweet converse with the loved ones who dwell in brighter climes.

Mrs. Hatch delivered ten public lectures during her visit here in December, and held private circles for the elucidation of philosophical questions, some two or three times a week. The manifestations given through her are well calculated to convince the most skeptical. Oftentimes, at the lectures, the controlling Spirit will desire the audience assembled to select a subject, which, of course, dispels all idea of preparation on the part of the speaker. On one such occasion, an eminent member of our bar proposed the following: "The antiquity of the world, as proved by the discoveries of Geology; its consistency with Biblical history." The elucidation was clear and logical. For more than an hour the large congregation were enchained by one of the most brilliant and powerful discourses that ever fell even from inspired lips. The coldest skeptic present was warmed up to the avowal that either a super-human intelligence was exhibited, or that Mrs. Hatch was the intellectual wonder of the age.

In private circles the impression made was equally favorable. One evening there was assembled a party of twelve of the most distinguished men of our State, for the express purpose of propounding such questions as would be beyond the capacity of the medium to respond to, and thereby dissipate the idea of any human agency in the matter. The first questions were presented by a most talented and estimable gentleman, lately our representative in Congress, and was replied to in a manner at once instructive and convincing; but there was a more severe test in reserve. An ex-Governor of our State, a man of superior natural abilities, who had been educated for the priesthood, whose training as a lawyer, and whose powers as a debater, gave him every advantage that could be desired by the opponents of our faith, undertook to refute some proposition advanced through the medium, and brought all his powers of argument and eloquence into play in a contest that continued for an hour and twenty minutes, when it was unanimously agreed, by his own friends, *all skeptics*, that he was fairly and completely overthrown—that it was not a matter of question, but was an entire and overwhelming defeat.

WASH. A. DANKIN.

In the report of the proceedings of the Investigating Class, in the present number, the brief on page 303, headed "Is there a God?" was submitted by Dr. Orton. The name was accidentally omitted in preparing the report.

THE INVESTIGATING CLASS.

This class met as usual, at the house of Mr. Partridge, on Wednesday evening 14th inst., the question for consideration (continued from the previous Wednesday evening) being

"Is there a God? and if so, what are the attributes of the Divine Nature, and what the mode of the Divine Existence?"

The following communication was made by a gentleman present:

"Is there a God, and if so, what are the attributes of the Divine Nature, and what the mode of the Divine Existence?"

The first part of the question being answered negatively, the rest requires no answer. Is there a God? If so, it is one of two things: it is a unity, a selfhood, an objective oneness, having a form, definable, limitable, tangible, and a location—or otherwise a principle of illimitable spaciousness pervading the whole universe, omniscient, omnipresent, omnipotent—the fountain and the stream, the boundless ocean of wisdom, of love, of benevolence, and of their opposites. Shall we put it or him on trial, that he may prove to us his claim to all or any of the premises?

"The fool hath said in his heart, There is no God." The philosopher has tried and has failed to prove that there is one. Common sense is lost in the mazes of their contention, and asks for a sign, a proof, a fact from each. Has it been, or can it be, given?

The absurdity of the first proposition is so palpable that it needs no refutation. The second is that which is recognized by all Christianity, and we are aware that he who disputes it is subject to severe anathemas. Theologians have labored to prove it; they would deprive us of the use of our common sense, and in its place substitute a blind faith in what they call "revealed religion," or "revelation from God." They tell us of a God, severely just, merciful, all-wise, all-powerful, omnipresent, all-seeing, etc., and of a heaven where God resides. All the nations of the earth, all the races of mankind, have a more or less vague idea of a God, as a supreme being. It is one of the attributes of humanity—of mind cultivated or uncultivated—but in all this we see or recognize no fact, no proof—nothing but testimony—of such a questionable quality as can not bring conviction to our common sense.

The idea of a God of illimitable capacity is so incomprehensible that in our judgment it borders on the absurd. If it be beyond the comprehension of mind to realize the boundlessness of space and the duration of Eternity, how much more the identity or existence of a God filling all space, and being from Eternity—the ever now? The most subtle logic fails to impress me with the slightest approach to a conviction of the assumed existence of a being or thing endowed with all or any of the attributes ascribed to the ideal God of Nature. Revelation, revealed religion, the Book subjected to severe criticism, examined as we examine the exact sciences, or the every-day occurrences of this material world, fails to prove or support the attributes of its assumed inspirer. It is not pertinent to the question propounded to say how far the Scriptures are reliable testimony in any respect. That is a bone of contention for theologians; let them reconcile its absurdities if they can, with the assumed purity of the God they adore. He is this in one place, that in another; Justice without mercy; merciful without justice, he is Protean in his phases, ever changing. There is incongruity throughout, and we deny its inspiration.

Sages, philosophers, poets, admit, insist upon, and eulogize a God, but we can not admit the vagaries of Ideality to supply the place of common sense, sound argument or fact. Logical reasoning or deductions go for nothing in the absence of that sound discretion which demands a positive proof, in the display of his unerring wisdom and undeviating justice in the regulation of the great interests of all creatures assumed to be under his special supervision, power and providence. God in the abstract is a non-entity and ideality of man's brain, supported by an old axiom that no effort is without a cause. Effects were and are in Eternity. The laws of Nature, ever unchanging, without beginning, without end, so harmonious, so exact in all their ramifications through all the sciences, seem to exclude the idea of a superintending Providence, or mind, or power; for all things being perfect, what necessity for a further supervision? The work being finished and completed, there appears to be nothing for a God to busy himself about, but to look on and be passive; and therefore I conclude that God in any and all the theologies of man's creation, is a myth, a creature of man's imagination, born of superstition and nurtured by ignorance, fear and imposition.

There is a mystery about this subject as yet incomprehensible. We do not dispute the possibility of its solution, for the pro-

gress of mind is so self-evident and rapid that if it is a possibility, it will be solved to the satisfaction of all; but in the present state of knowledge, and the vagueness of all spiritual manifestations, it is a problem of difficult, if not of impossible, solution.

The existence of Spirits in a Spirit-world does not necessarily imply the assistance of a God. On the contrary, we infer from the variety of manifestations, good and bad, serious, sober and ludicrous, that Spirits are free to act according to the bent of their inclinations. They are not under a Theocracy, and such a being as God is not alluded to by them, in so far as my experience in spiritual intercourse has progressed; and we should naturally look for the most positive proof from them if such was the case.

Dr. Gray presented the following paper:

1. Manifestation is the sole proof of Being or Individuality. An Individuality without manifestation is not admissible, not only because it can not be proved, but also because it is essentially action; and it is a contradiction to say that motion can be at rest.

Existence is the endeavor of Being to utter itself; to present, or represent its Individuality.

The consideration of the subject of Individual representation in its modes, i. e. the observation of growths, is the science of manifestation, and is all that can be known of Being, *esse* or Individuality.

2. That existence is an endeavor to express individuality, is known to us in all that part or plane of our activity which is governed by our will, and registered in our memory, may be perceived by any one who looks at himself sharply with the question—what is man?—before him.

The endeavor to represent the individuality begins by the construction of a personality; that is to say, by forming organs of accretion and excretion—of assimilation and exclusion; and in the construction of these organs and their necessary adjuncts, there is interwoven in every fiber and crystal of their texture, an expression of the order and mode or temperament of the underlying or undeveloped individuality, *esse*, *egoism* or being.

3. These two series of organs—accretive and excretive—constitute the personality proper. They represent attraction and repulsion and have for an end or purpose the function of means to an end or purpose higher than their own growth, namely, the expression of affinities and aversions of a higher kind than is expressed in that growth.

4. Secondly, the *esse* or Individuality forms a series of organs, after the proper personality is complete, which is neither accretive nor excretive, namely, the generative. This series represents an endeavor or *conatus* in the individuality to express reciprocity or to multiply personality, and also has, like the former, the function of means to an end or purpose higher than its own appetites and aversions. In the human person this series is means for the formation of earthly and heavenly human society in infinite series; from each and all of which each and every human Individuality finds, and forever shall find, means and ends of use—of virtue and delight.

In the merely animal life-plane, and in the vegetable, as there are no aspirations above the earth, and as the *esse* finds its perfect ultimatum or expression here, the sexual series stops at the point of multiplying the personality or personation—the body. There is nothing to be uttered higher, and therefore the organism represents or typifies nothing higher than brute or vegetable reciprocity.

It is note-worthy that likewise in mineral life, we perceive a *conatus* in each crystal after completing its own personality—its organs of attraction and repulsion—to conjoin itself to other crystals, and thereby to give birth to new functions *ad infinitum*.

5. The science of manifestation is the knowledge of the whole subject of Individual Representation—the science of growths; the observation of the modes in which an *esse*, individuality or germ-life represents itself.

6. In this statement there is nothing of time, no history; the *conatus* is eternal; the utterance is from within outward; and the utterance or growth is ever inferior to the endeavor, ever imperfect, and therefore forever advancing toward completion without ever attaining it. Change of personality, according to means, is the law of the case, but the endeavor is an eternal Now, and has no time in it.

7. Inasmuch as the totality of growths in all life-planes coincides in the utterance of a unitary good; and inasmuch as this unipresent good is perceived to be resident in each personality when its entire relations are contemplated; and, inasmuch as I

am not able to conceive of manifestation otherwise than as representative of an *esse*, Being, or Individuality, I gladly recognize a Divine Individuality. This recognition is the word of God or God manifesting in me.

8. Of the personality of God, I can only say, that I can not see even the lowest personality as to its primates, but only as to its rudest ultimates, and even this very imperfectly, but I can see that there is a divine degree in every physiology which I cannot penetrate; and therefore I must be content to say on this topic, that there is a Divine Personality or organism which is not objective to any of my senses, but nevertheless is the primal mode in Divine manifestation.

The following paper was read by Dr. Weisse:

This question so unimportant, as to all practical purposes, both here and hereafter, has forever perplexed the human mind. If it had never been asked or answered, and if men had lived and did live according to that Zoroastrian innate and self-evident maxim, "Do unto others as you would wish them to do unto you," without regard to any rewarder, punisher, God or Devil, Heaven or Hell, they would find the Here and the Hereafter more harmonious and happy.

But as the question has been asked and answered, again and again, let us see how Theology and Philosophy answer it:

The Egyptian points me for his gods to man, animals and plants.

The Persian is a fire or sun-worshiper; he recognizes two principles Oromazius, the Supreme Being, source of all Good, and Ariman, author of all evil. The Phœnicians, the Assyrians, the Tyrians and the Carthaginians set up their Baal, Bel or Belus, to whom human sacrifices are offered. The Jehovah of the Israelites speaks to their Prophet out of a bush and gives his commandments amid thunder and lightning. By his orders cities are reduced to ashes and razed to the ground—men butchered and their wives and daughters reserved for the conquerors.

The teachings of this Theology are "a tooth for a tooth, an eye for an eye." Its god says, "Vengeance is mine." "The sins of the fathers are visited upon the third and fourth generation," etc. The very ministers, messengers or angels, have a war among themselves; the vanquished are damned forever, and the victors rewarded forever. The first creature or child of this God is exposed to temptation—succumbs to it, and he and his children are cursed till they are redeemed by some *hocus pocus* about which there has been a great deal of dispute, but which no one has ever fathomed, and out of all this the grand dogma of the Atonement is wrung.

Among the Greeks and Romans, as Bossuet says, "*Tout était Dieu excepté dieu lui-même*," all was god except God himself. They divinized men and women—their virtues and their vices. We call them Pagans and Gentiles, but it seems it is going to turn out that they were nearer the truth than we are. Beside, the thirty thousand gods mentioned by Varro, they worshiped an unknown god whom aftertimes and more light are to reveal.

Brahma, Siva and Vishnu, (Creator, Destroyer and Preserver,) make up the Hindoo's Trinity.

The ancient Gauls had their Trinity; Teutates, the active principle or soul of the world, whom they worshiped in the oak; Hesus, the god of combats; and Tanarus, the god of heaven.

The Scandinavians, occupying Denmark, Sweden and Norway, show us Odin, the father of the gods. He resembles the Jupiter of the Greeks and Romans.

Most of the German tribes worshiped the Mercury, Mars and Hercules of the Greeks and Romans. One of them, the Suevi, adored the Isis of the Egyptians, and Eartha the Earth.

The Mohammedan is a Unitarian; he asserts one God, and Mahomet as his prophet.

Christianity has its Unitarians and its Trinitarians. It has even its polytheism; for the Romanists deify and demigodify their men and women saints, pretty much as the Greeks and Romans did theirs.

The American Indian points us to the Great Spirit, who has hunting grounds for him in a future state, perhaps in the Elysian Fields of the Romans.

The African bows before his fetich whom he pacifies by sacrifices.

Most of these theologies present us with some book containing the commandments and teachings as revealed by their particular god or gods; but these commandments and teachings are as different as the Gods to whom they are ascribed. Every one of them has also its particular set of men or priests, who are the

special ministers of the god or gods, and the expounders and commentators of their revelations.

The greater part of those Gods, theologies and priesthoods are now obsolete, and figure in mythology, and the others are fast becoming so. Reason, and bold inquiry in science, art and mechanics are making short work of these pretended theocracies. As to Philosophy, she has forever presented us with four ideas on this all-absorbing question: Polytheism, Trinitarianism, Unitarianism and Pantheism, and these ideas have separately and jointly occupied our globe. Among modern philosophers, Spinoza is the great champion of Pantheism.

Swedenborg, after having tried to prove that the Being that spoke to Abraham, Jacob and to Moses, as well as Melchisedech and Jesus Christ, were all identically one and the same, sums up his God into the grand Man. This is at least the idea I can get from his works, and from those of his expounders and commentators.

Spiritualism, as yet in its infancy, foreshadows its god or gods as divine Man or Men.

I interrogate History, Poetry and Art, and they point me to Man as their god.

Jupiter, son of Saturn, was raised in the Isle of Crete, dethroned his father, reigned in his stead, and was worshiped for centuries as the father of the gods and the god of men. He is represented as seated with the lightning in his hand and an eagle at his feet.

Odin is shown me as a warrior with two ravens on his shoulders, and Hesus with a battle-axe in hand.

Osiris, the supreme god of the ancient Egyptians, is represented sometimes enveloped in drapery, having over his head a celestial sphere, and sometimes as a Phrygian shepherd with a crook in hand.

The Hindoos paint Brahma as a man with four arms and four heads. The Jehovah of the Jews is described sometimes as speaking and uttering words, sometimes with hands and arms. The Romanists represent the first person of their Trinity, the Heavenly Father, as an old man, and Providence as an eye with rays of light streaming from it. Christians represent Christ as the perfect model of a man, physically, intellectually and phrenologically, and in his full bloom and vigor. He was Deified by the Council of Nice 325 years after his sojourn on earth; and fifteen centuries after him, his mother also was Deified by Pius Ninth.

Now, if there is anything in Theology, Philosophy, History Poetry and in Art, however discordant they are as to the origin and attributes of their gods, they all agree as to this one idea, that the majority of their gods were originally men. They lived on this earth, moved and toiled in one way or another among men; died and were translated into Heaven. Nay, farther, the more refined the nations were, the more that idea was felt. Let us take this universal belief as a basis, and let us consider it as an instinct of our race. But let us also take another instinct of an universal experience, namely, that mind, spirit, or soul and matter, of some kind, always co-existed—are inseparable, have been, and must be so, and that they have been, are and will be, changing and progressing forever.

True, we may as yet not understand how this change and progress has been, and is going on. We may even think it impossible; but let us remember that many things have been deemed incomprehensible and impossible, that are now understood and proved possible. In our immortal career we shall comprehend and find possible things of which we never dreamed. What we deem now to be intangible will become tangible to the Spirit senses.

Alas! man has been too much taught to look out of himself and beyond himself, for perfection. God, virtue and goodness have been made objective instead of subjective, and the divine faculties of our race have been crushed by objective creeds; at the day is dawning when Man begins to look within himself. There he discovers his godlike faculties, and he says to himself, "I can be a god; he she and it can or may be gods." Let this idea spread and expand, and as it spreads and expands, men will respect themselves and their fellows. They will see themselves in others, and by so doing they will truly love each other, and become more and more perfect as they advance and progress, until they enter that glorious company of grand Men and grand Women.

We have been cradled too long in the idea of an immaterial, perfect and immutable Being somewhere in the universe. Now

our reason can not assent to any such thing. Analogy does not bear us out in it; science and daily experience tell us that changes have been, are, and will be going on forever. Geology shows us change after change on our own globe. Astronomy and the telescope assure us of similar and even greater changes through the whole universe. Chemistry and the microscope point to analogous changes on a smaller scale. As to objective changes in the ideal world, I think I have given enough proof in referring to Theology, Philosophy, History, Poetry and Art, to authorize me to declare that there is no such thing as immutability either within or without us, and, consequently, no absolute perfection. Science even hints to us that all those orbs, visible and invisible, are or will be inhabited by organized beings lower or higher than ourselves, and positively asserts that change, and progress are the universal destiny of all things.

I conclude from all this, that Man is, and will be, *Cocoe* is not God now or here, he may become so at some time and somewhere; not only we here on this orb, but beings similar and dissimilar to us on other orbs have and may become Gods. Let us not forget, however, that, while we have the capacity of becoming Gods, we have also the capacity of becoming devils in our immortal career.

Love, justice, generosity and forbearance are the positive attributes of man here and hereafter; hatred, injustice, envy and exaction are his negative attributes. The former make him man, demigod or god; the latter fiend or devil.

The following paper was then read by one present:

Is THERE A GOD? I affirm that there is:

1. *Intellectually.* As I find in myself no memory or power of self-creation, or ability to make a world, I come to the conclusion at once that there must be a Man-Maker and World-Builder. This is simply going from effect to cause, and is the same thing as when, on seeing a ship, I say there is a ship-builder. I conclude this from a logical necessity, because to conclude the opposite would stultify my reason. And whether or not I can give any reply to the question as to "Who made God?" or form any conception whatever of an Uncreated Cause, it does not at all affect this affirmation. It is possible to go one step with the greatest certainty, when the next would land us in total darkness.

2. *Consciously.* I find this affirmed consciously within me, and can remember no time when it was not. I have known several instances where little children, on first beginning to talk, manifested both a deep knowledge and love of God. This, added to the fact that all nations and tribes, as though by instinct, acknowledge a God, gives great additional weight to the deduction which would seem to follow as a necessity from the fact of there being a God at all, viz.: that He is the Life of all things, flowing constantly into them, and especially into man, his finite image; and that in this way, all, even in merest infancy, obtain a knowledge of Him, which is too often afterward, as man comes into his self-hood, obscured for a time, if not blotted out.

3. *Affectionally.* I find I came from darkness, out of the great unknown, am struggling and staggering in weakness through life, and if with glorious hopes, still with darkness and weakness in the future as in the past, over which I have no power. In this condition of affairs, my affections—every feeling of my nature—imperatively demand an omnipotent Father, to take me by the hand and lead me on my way. In this instinctive want I find an additional evidence of the being of a God.

What are His attributes? All the natural, unperverted aspirations of man, are indices pointing to the attributes of the Supreme. He is all of love and wisdom, of knowledge and powers. Nothing less will satisfy the human mind to reach after. If he were not infinite, he might stumble, and when we sleep, we might fail of a resurrection again to life.

What is the mode of His existence? If the consciousness of the world is evidence—and I think it is—He exists in the form of a man. It is no rebutter to say, that this is man's highest possible conception of the Divine—to liken Him to himself—and hence its universality. The things of consciousness are not susceptible of external proof, and it is easy to deny them all. Nor is it argument to stamp this general affirmation of consciousness as idolatry. There is a profound meaning in this common idea. But if any feel disposed to deny this form to the Deity, let them give us a better! Let them tell us what He is like! Man, Spirits, angels as high as we can go, have this form. Past revelation informs us that he made man in His own likeness, and

that we are his children; a fact generally admitted by all who believe in a God at all. In what form, then, should the Father be? If we can see his child, we may know; for the law of like from like, we suppose to be universal.

As man, the child, then, is male and female, and as the same duality, or principle is discoverable throughout the animal, vegetable and mineral kingdoms, and in the intangible forces of the universe, I conclude that God is male and female. This is also sustained by the account in Genesis. There would seem a philosophical necessity, (and there are intimations of the fact in the old records) that the Deity should become incarnate—take on a form fitted to each plane of his creations. If I am right in this, and if, as I believe, Christ was that form through which God manifested Himself to a world fallen below its proper level, then we can see how it was that Christ had a pre-existence with the Father from the beginning, as the paradisaical man, through whom the worlds and universes were out-wrought. God, we may suppose, lives, specially, in the ultimate, perfect plane of being. The best illustration we can have of his omniscience and omnipresence, is in the finite omniscience and omnipresence of the natural sun, by means of its illuminating and vitalizing sphere, throughout our solar system.

The following is from a correspondent who resides in Wellsboro', Tioga county, Pa.

ON THE QUESTION OF THE FACT AND THE MODE OF THE DIVINE EXISTENCE.

FACTS.—A seed is planted; it attracts moisture, swells, bursts and discloses the germ. The sun shines, the rains fall, and the tiny shoot becomes a mighty tree. On every hand I see motion, reproduction and progress. And in all this I detect uniformity and harmony. I therefore conclude that motion, reproduction and progress, being uniform and harmonious, must be the sensuous manifestations of unchangeable laws. As effects (themselves, sub-causes) presuppose causes, to the existence of a law-maker, as the sensuous manifestation of those laws is invariable, (planetary motion, for example,) I am assured that these laws, or their effects, are the evidences of creative power to man. I call that power "God;" and in tracing from the visible and tangible, upward, through the chain of sub-causes, I arrive at a cause, in trying to comprehend which, I embark upon an infinite sea only to be drifted upon the shore from which I ventured.

ATTRIBUTES.—I behold the seal of Love and Wisdom upon Creation's forehead.

Mode of Existence. Here I rest.

M. H. C.

SPIRITUALISM IN DUMMERSTON, VT.

DUMMERSTON, VT., December 25, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Sirs.—Spiritualism commenced in this town some ten months ago, in the family of Joseph Temple, and has been steadily progressing ever since, notwithstanding the jeers and sarcasm of skeptics. A grandson of his becoming a clairvoyant medium about this time, communications were received through him, soon after which others in the family were developed as mediums. One of these, in particular, was a regular test medium, likewise a clairvoyant and seeing medium, through whom many interesting communications have been received. She sees and converses with Spirits, and can tell what Spirits are present, etc. Another of the family is also a clairvoyant, seeing and healing medium, being controlled principally by physicians. A granddaughter has been developed as a speaking medium, and has given lectures in the circle once a week during most of the season, and has given public lectures with great acceptance, to large audiences, in Dover, her native place. She is frequently influenced to give eloquent lectures in the Indian language, and then occasionally influenced to give a synopsis in plain or broken English, and sometimes leads off in the Indian dance. She is frequently influenced by General Washington, General Wayne, John Murray, Dr. Brown and many others. Her father was bitterly opposed to Spiritualism, although he had three children developed as mediums. To use his own words, "I fought it as long as I could;" yet he finally became convinced by its reasonable teachings, and is now much engaged in the cause. Yours for Truth, M.

MY INTEREST IN THE TELEGRAPH AND PUBLISHING BUSINESS.

In consequence of the illness and final withdrawal of my partner in another business, in which I have for many years been engaged, my whole attention to the same is required, which involves the necessity of my parting with the Publishing Business. Mr. Brittan will retain his interest, unless his own and that of the Cause can be better subserved under other arrangements. There are several intellectually able Spiritualists who would like to associate themselves with earnest truth-loving capitalists in the spiritual publishing business. The cause to which our publications are devoted is permanently established, and is likely to pervade and absorb all denominations of Christians, exert a moral and reformatory power among the nations, and inaugurate the millennial era; hence it requires the undivided attention of bold, discreet, truth-loving men, of whom there are many in the spiritual fold, desirous, I believe, of contributing their pecuniary means, skill and judgment to the elevation of mankind, into whose hands I wish—for the reason before mentioned, and the good of the cause—to resign my pecuniary interest. Address,

CHARLES PARTRIDGE.

Interesting Miscellany.

TO MY FAR OFF FRIEND.

THE following beautiful poem expresses so much tenderness of feeling and purity of sentiment that we are constrained to give it a place in the TELEGRAPH. It came from some gentle Spirit, in whose silent depths Love is wedded to a lonely sorrow, and both are sanctified by religious aspirations and the hopes of Heaven.—Ed.

My soul thy sacred image keeps,
My midnight dreams are all of thee;
For nature then in quiet sleeps,
And silence broods o'er land and sea;
O, in that still, mysterious hour,
How oft from waking dreams I start,
To find thee but a fancy flower,
Thou cherished idol of my heart,
Thou hast each thought and dream of mine—
Have I in turn one thought of thine?
Forever thine my dreams will be,
Whate'er may be my fortunes here,
I ask not love—I claim from thee
One only boon, a gentle tear;
My blessed vision from above
Play brightly round thy happy heart,
And may the beams of peace and love
Ne'er from the glowing soul depart;
Farewell! my dreams are still of thee—
Hast thou one tender thought of me?
My joys like summer birds may fly,
My hopes like summer blooms depart,
But there's one flower that cannot die;
Thy holy memory in my heart;
No dew that flower's cups may fill,
No sunlight to its leaves be given,
But it will live and flourish still,
As deathless as a thing of heaven,
My soul meets thine, unmasked, unsought—
Hast thou for me one gentle thought?
Farewell! Farewell! my far-off friend!
Between us broad, blue rivers flow,
And forests wave and plains extend,
And mountains in the sunlight glow!
The wind that breathes upon thy brow
Is not the one that breathes on mine,
The starbeams shining on thee now
Are not the beams that on me shine,
But memory's spell is with me yet—
Canst thou the holy past forget?
The bitter tears that thou and I
May shed where'er by anguish bowed,
Exhaled into the noontide sky,
May meet and mingle in the cloud;
And thus, my much-loved friend, though we
Far, far apart must live and move,
Our souls, when God shall set them free,
Can mingle in a world of love.
This were an ecstasy to me—
Say—would it be a joy to thee?

VIRGINIA.

CURIOUS DYING SCENES.—According to Fielding, Jonathan Wild picked the pocket of the ordinary while he was exhorting him in the cart, and went out of the world with the parson's cork-screw and thumb-bottle in his hand. Petronious, who was master of the ceremonies and inventor of the pleasures at the court of Nero, when he saw that elegant indulgence was giving place to coarse debauchery, perceived at once that his term of favor had arrived, and it was time to die. He resolved, therefore, to anticipate the tyrant, and disrobe death of his paraphernalia of terror. Accordingly, he entered a warm bath, and opened his veins, composed verses, jested with his familiar associates, and died off by insensible degrees. Democritus, the laughing philosopher, disliking the inconveniences and infirmities of a protracted old age, made up his mind to die on a certain day; to oblige his sister, he postponed his departure until three feasts of Ceres were over. He supported Nature on a pot of honey to the appointed hour, and then expired by arrangement.

James Garden, a celebrated Italian physician, starved himself gradually, and calculated with such mathematical nicety, as to hit the very day and hour foretold. When Rabelais was dying, the Cardinal sent a page to inquire how he was. Rabelais joked with the envoy until he found his strength declining, and his last moments approaching. He then said, "Tell his eminence the state in which you left me. I am going to inquire into a great possibility. He is in a snug nest; let him stay there as long as he can. Draw the curtain; the farce is over." When the famous Count de Grammont was reported to be dying, the King, Louis XIV., being told of his total want of religious feeling, which shocked him not a little, sent the Marquis de Dangeau to beg of him, for the credit of the Court, to die like a good Christian. He was scarcely able to speak, but turning round to his Countess, who had always been remarkable for her piety, he said, with a smile, "Countess, take care, or Dangeau will filch from you the credit of my conversion."

DR. LIVINGSTONE'S DISCOVERIES.

THE secret of Africa has ceased to be. That mysterious quarter of the globe, last in civilization—for in the geography of human advancement, as well as in physical geography, Egypt has always been a part of Asia—fortified against foreigners by its compact form, its fatal fevers, the fabulous savagery of its inhabitants, and more than all, the uncertain terror which is everywhere projected like a shadow from the unknown, has within a few years past, lost a great part of its knowledge, and its discoverer, Dr. Livingstone, is now astonishing the lovers of heroic perseverance and perfect maps, by his details of a walk of 2,000 miles from St. Paul de Loando on the Atlantic, to Quillimane on the Indian Ocean.

Dr. Livingstone is nearly forty years old. His face is furrowed by hardships and thirty fevers, and black with exposure to a burning sun. His left arm is crushed and nearly helpless from the too cordial embrace of an African lion, and sixteen years among savages have given him an African accent and great hesitancy in speaking English. Passing through all privations with the heart of a true hero, not as sacrifices, but as victories, he reached St. Paul de Loando, in May, 1854, after a foot-journey of a thousand miles from his mission among the Bechuana. He remained at St. Loando until the close of the year, when he set out for the unknown East. In March he arrived at Quillimane, where he was taken up by a British man of war. On the way he traced the Leambye down to the Zambeze, thus demonstrating the existence in the center of this unknown land of a river some two thousand miles long.

This immense stream, whose discovery is the great fruit of the journey, is in itself an enigma without parallel. But a small portion of its waters reach the sea coast. Like the Abyssinian Nile, it falls through a basaltic cleft, near the middle of its course, which reduces its breadth from 1,000 to 20 yards. Above these falls it spreads out periodically into a great sea, filling hundreds of lateral channels; below it is a tranquil stream of a totally different character. Its mouth seems to be closing. The southernmost was navigable when the Portuguese first arrived in the country, three hundred years ago, but it has long since ceased to be practicable. The Quillimane mouth has of late years been impassable, even for a canoe, from July to February, and for 200 or 300 miles up the river navigation is never attempted in the dry season. And in this very month of July, when the lower portion of the river, after its April freshets, has shrunk to a mere dribble, above the falls the river spreads out like a sea over hundreds of square miles. This, with frequent cataracts, and the hostility of the natives, would seem to be an effectual bar to the high hopes of fat trade and filibustering in which English merchants and journals are now indulging.

During this unprecedented march, alone and among savages, to whom a white face was a miracle, Dr. Livingstone was compelled to struggle through indescribable hardships. The hostility of the natives he conquered by his intimate knowledge of their character and the Bechuana tongue to which theirs is related. He waded rivers and slept in the sponge and ooze of marshes, being often so drenched as to be compelled to turn his armpit into a watch pocket. His cattle were destroyed by the terrible tse-tse-fly, and he was too poor to purchase a canoe. Lions were numerous, being worshiped by many of the tribes as the receptacles of the departed souls of their chiefs; dangerous, too, as his crushed arm testifies. However, he thinks the fear of African wild beasts greater in England than in Africa. Many of his documents were lost while crossing a river in which he came near losing his life also, but he has memoranda of the latitudes and longitudes of a multitude of cities, towns, rivers and mountains, which will go far to fill up the "unknown region" in our atlases.

Toward the interior he found the country more fertile and more populous. The natives worshiped idols, believed in transmigrated existence after death, and performed religious ceremonies in groves and woods. They were less ferocious and suspicious than the sea-board tribes, had a tradition of the deluge and more settled Governments. Some of them practiced inoculation, and used quinine, and all were eager for trade, being entirely dependent on English calico for clothing, a small piece of which would purchase a slave. Their language was sweet and expressive. Although their women, on the whole, were not well treated, a man having as many wives as he choose, they were complete mistresses of their own houses and gardens which the husband dared not enter in his wife's absence. They were fond of show and glitter, and as much as \$150 had been given for an English rifle. On the arid platens of the interior water-melons supplied the place of water for some months of the year, as they do on the Plains of Hungary in summer. A Quaker tribe on the river Zanga, never fight, never have consumption, scrofula, hydrophobia, cholera, small-pox or measles. These advantages, however, are counterbalanced by the necessity of assiduous devotion to trade and raising children to make good their loss from the frequent inroads of their fighting neighbors.

Dr. Livingstone's discoveries, in their character and their commercial value, have been declared by Sir Roderic Murchison to be superior to any since the discovery of the Cape of Good Hope by Vasco de Gama. But greater than any commercial value is the lesson which they teach—that all obstacles yield to a resolute man.

A BASHFUL printer refused a situation in a printing-office where females were employed, saying he never "set up" with a girl in his life.

SYDNEY SMITH'S GENEROSITY.—A perquisite of the Chapter of St. Paul's, the living of Edmonton, worth seven hundred pounds a year fell to his share, on the death of his associate, Mr. Tate. According to the usage of such matters, it was expected that he would turn the emolument to his own advantage. He generally conferred the whole on the son of the late incumbent. The incident is so characteristically narrated by him, in a letter addressed to his wife, that it would be injustice to the reader not to present the scene in his own words: "I went over yesterday, to the Tate's, at Edmonton. The family consists of three delicate daughters, an aunt, the old lady, and her son, then curate of Edmonton. The old lady was in bed. I found there a physician, an old friend of Tate's, attending them from friendship, who had come from London for that purpose. They were in daily expectation of being turned out of house and curacy. I began by inquiring the character of their servant; then turned the conversation upon their own affairs, and expressed a hope the Chapter might ultimately do something for them. I then said, 'It is my duty to state to you (they were all assembled) that I have given away the living of Edmonton, and have written to our Chapter clerk this morning, to mention the person to whom I have given it; and I must also tell you, that I am sure he will appoint his curate. (A general silence and dejection.) It is a very sad coincidence,' I added, 'that the gentleman I have selected is a namesake of this family; his name is Tate. Have you any relations of that name?' 'No, we have not.' 'And by a more singular coincidence, his name is Thomas Tate; in short,' I added, 'there is no use in mincing the matter—you are vicar of Edmonton.' They all burst into tears. It flung me also into a great agitation of tears, and I wept and groaned for a long time. Then I rose, and said I thought it was very likely to end in their keeping a buggy, at which we all laughed as violently."

THE ECHO.—Hear the story of the child which went forth into the mountain ravine. Whilst the child wandered there, he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find the boy who insulted him, but could find none. He then called out to him in anger, and with all abusive epithets—all of which was faithfully returned to him. Choking with rage, the child ran to his mother and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took her child by the hand and said: "My child, these names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hillside. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be the echo of thine own spirit. Treat thy fellows with unkindness, and they will answer with unkindness—with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even in the flowers shall lurk curses. Thou shalt receive ever what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man and every woman is that child.

WIFE BEATING ACCORDING TO SCRIPTURES.—A very large number of wife beating cases have recently been brought before the magistrates at Whitehaven, where there exists a sect of professing Christians, who propagate the opinion that the practice is in accordance with the Word of God. The Rev. George Bird, formerly rector of Cumberworth, near Huddersfield, has established himself there, and drawn together a congregation; and within the last few weeks it has transpired that he holds the doctrine that it is perfectly Scriptural for a man to beat his wife. About five weeks ago, James Scott, a member of Mr. Bird's congregation, was summoned by his wife for brutally beating her, because she refused to attend the same place of worship that he did. When before the magistrates, Mrs. Scott said she had no wish her husband should be punished, if he would promise not to ill use her again. When asked by the magistrates whether he would make the requisite promise, he refused, saying, "Am I to obey the laws of God or the laws of man?" As he would not give the promise, the magistrate committed him to prison for a month, with hard labor. The Rev. Mr. Bird has since delivered a course of lectures on the subject of Scott's conviction. He contends that it is a man's duty to rule his own household; and if his wife refuses to obey his orders, he is justified according to the laws of God, in beating her in order to enforce obedience.

DESOLATION OF PALESTINE.—In Palestine you are nearly as much in the wilderness as when in Arabia; for as to inhabitants, they are precisely the things which do not exist, for all you can tell, except in the towns and villages you pass through. You ride day after day, and you rise over each hill, and you sink into each valley, and except an occasional solitary traveler with his servant, and his muleteer, or a Turkish official with his party, rarely does a moving object appear upon the landscape. No cattle are on the land, and no passengers are on the highways. How lonely it is! and this loneliness strikes you more like that of the desert, for it seems unnatural, because here there should be life, and there is none. Sometimes you may make out at a distance on the hillside, a single figure, a man upon a donkey. It is the only moving thing your eye can detect all around. And so you go on through this desolate land. From Jerusalem to Beyrouth you can scarcely light upon one single scene of rural industry—not one single scene of life that can be compared with those on the Arab pastures from the top of Jabel el Safar to the wells of el Milleh. There, in places, the country was full of people and children, and flocks and herds—a rejoicing picture of pastoral existence in all its abounding wealth; while here in the country of tillage, and towns, and villages, the whole land seemed to lie under a spell.

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Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 113½ Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 188 Canal-street, (new No. 391) where he may be consulted.

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Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

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G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

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